

emperor), and the end of the world. Did they think that they were all to take place simultaneously? There is no way to answer. At any rate Jesus treats all three in this great eschatological discourse, the most difficult problem in the Synoptic Gospels. Many theories are advanced that impugn the knowledge of Jesus or of the writers or of both. It is sufficient for our purpose to think of Jesus as using the destruction of the temple and of Jerusalem which did happen in that generation in A.D. 70, as also a symbol of his own second coming and of the end of the world (İfİ...İ½İ,,İµİ»İµİİ±İ, İ,,İçİ... İ±İİ%öİ½İçİ,) or consummation of the age. In a painting the artist by skilful perspective may give on the same surface the inside of a room, the fields outside the window, and the sky far beyond. Certainly in this discourse Jesus blends in apocalyptic language the background of his death on the cross, the coming destruction of Jerusalem, his own second coming and the end of the world. He now touches one, now the other. It is not easy for us to separate clearly the various items. It is enough if we get the picture as a whole as it is here drawn with its lessons of warning to be ready for his coming and the end. The destruction of Jerusalem came as he foretold. There are some who would date the Synoptic Gospels after A.D. 70 in order to avoid the predictive element involved in the earlier date. But that is to limit the fore-knowledge of Jesus to a merely human basis. The word İ€İ±İ•İçİ...İfİİ±İ occurs in this chapter alone {Matthew 24:3,27,37,39} in the Gospels, but often in the Epistles, either of presence as opposed to absence {Philippians 2:12} or the second coming of Christ. {2 Thessalonians 2:1}

Matthew 24:3 (Vincent_NTWordStudies)

3. Coming (İ€İ±İ•İçİ...İfİİ±İ). Originally, presence, from İ€İ±İ•İµİİ½İ±İ, to be present. In this sense Philippians 2:12 2 Corinthians 10:10. Also arrival, as in 1 Corinthians 16:17 2 Corinthians 7:6,7 2 Thessalonians 2:9 2 Peter 3:12. Of the second coming of Christ: James 5:8 1 John 2:28 2 Peter 3:4 1 Thessalonians 4:15.

Of the world (İ±İİ%öİ½İçİ). Rather the existing, current age. They do not ask the signs of the Messiahâ€™s coming at the end of all time, to judge the world.

Matthew 24:24

24 (AV) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (AV)
 24 (IGNT) İµİ±İµİ•İ,İ.fİçİİ½İ,,İ±İ {THERE WILL ARISE} İ±İ• {FOR} İİµİ...İçİİ±İ•İfİ,,İçİ {FALSE CHRISTS} İ°İ±İ {AND} İİµİ...İçİİ€İ•İçİİ±İ,,İ±İ {FALSE PROPHETS,} İ°İ±İ {AND} İİ%öİfİçİ...İfİİ½İ {WILL GIVE} İfİ.İ¼İµİİ±İ {SIGNS} İ¼İµİ±İ»İ±İ {GREAT} İ°İ±İ {AND} İ,,İµİ•İ±İ,,İ±İ {WONDERS,} İ%öİfİ,,İµİ {SO AS} İ€İ»İ±İ½İ.fİ±İ {TO MISLEAD,} İµİ {IF} İİ...İ½İ±İ,,İçİİ½İ {POSSIBLE,} İ°İ±İ {EVEN} İ,,İçİ...İ, {THE} İµİ°İ»İµİ°İ,,İçİ...İ, {ELECT.} (IGNT)

Matthew 24:24 (RWP)

Great signs and wonders (İfİ.İ¼İµİİ±İ İ¼İµİ±İ»İ±İ İ°İ±İ İ,,İµİ•İ±İ,,İ±İ). Two of the three words so

often used in the N.T. about the works (ἰμῖ•ἰῶ) of Jesus, the other being ἰῖ...ἰῶἰῶἰῶἰῶ, (powers). They often occur together of the same work. {John 4:48 Acts 2:22 4:30 2 Corinthians 12:12 Hebrews 2:4} ἰῖ,ἰμῖ•ἰῶ, is a wonder or prodigy, ἰῖ...ἰῶἰῶἰῶἰῶ, a mighty work or power, ἰῖἰῶἰῶἰῶἰῶ, a sign of God's purpose. Miracle (ἰῶἰῶἰῶἰῶ...ἰῶἰῶἰῶ) presents only the notion of wonder or portent. The same deed can be looked at from these different angles. But the point to note here is that mere "signs and wonders" do not of themselves prove the power of God. These charlatans will be so skilful that they will,

if possible (ἰμῖ ἰῖ...ἰῶἰῶἰῶ), lead astray the very elect. The implication is that it is not possible. People become excited and are misled and are unable to judge of results. Often it is post hoc, sed non propter hoc. Patent-medicine men make full use of the credulity of people along this line as do spiritualistic mediums. Sleight-of-hand men can deceive the unwary.

Matthew 24:24 (Vincent_NTWordStudies)

24. Signs and wonders (ἰῖἰῶἰῶἰῶ ἰῶἰῶ ἰῖ,ἰμῖ•ἰῶ,ἰῶ). See on "Mt 11:20". The two words often joined in the New Testament. See John 4:48 Acts 2:22 4:30 2 Corinthians 12:12. The words do not denote different classes of supernatural manifestations, but these manifestations regarded from different points of view. The same miracle may be a mighty work, or a glorious work, regarded with reference to its power and grandeur; or a sign of the doer's supernatural power; or a wonder, as it appeals to the spectator. ἰμῖ•ἰῶ, (derivation uncertain) is a miracle regarded as a portent or prodigy, awakening amazement. It most nearly corresponds, therefore, to the etymological sense of the word miracle (Lat., miraculum, a wonderful thing, from mirari, to wonder).

Matthew 24:30

30 (AV) And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (AV)

30 (IGNT) ἰῶἰῶ {AND} ἰῖ,ἰῶἰῶ,ἰμῖ {THEN} ἰῶἰῶἰῶἰῶἰῶ {SHALL APPEAR} ἰῖ,ἰῶ {THE} ἰῖἰῶἰῶἰῶἰῶ {SIGN} ἰῖ,ἰῶἰῶ... {OF THE} ἰῖ...ἰῶἰῶἰῶ... ἰῖ,ἰῶἰῶ... {SON} ἰῶἰῶἰῶἰῶ... {OF MAN} ἰμῖἰῶ {IN} ἰῖ,ἰῶ {THE} ἰῶἰῶ...ἰῶἰῶἰῶ {HEAVEN;} ἰῶἰῶἰῶ {AND} ἰῖ,ἰῶἰῶ,ἰμῖ {THEN} ἰῶἰῶἰῶἰῶἰῶ {SHALL WAIL} ἰῖἰῶἰῶἰῶ {ALL} ἰῶἰῶ {THE} ἰῶἰῶ...ἰῶἰῶἰῶ {TRIBES} ἰῖ,ἰῶ, {OF THE} ἰῶἰῶ, {LAND,} ἰῶἰῶἰῶ {AND} ἰῶἰῶἰῶἰῶἰῶ {THEY SHALL SEE} ἰῖ,ἰῶἰῶ {THE} ἰῖ...ἰῶἰῶἰῶ ἰῖ,ἰῶἰῶ... {SON} ἰῶἰῶἰῶἰῶ... {OF MAN,} ἰμῖἰῶἰῶἰῶἰῶἰῶ {COMING} ἰμῖἰῶ {ON} ἰῖ,ἰῶἰῶ {THE} ἰῶἰῶἰῶἰῶἰῶ {CLOUDS} ἰῶἰῶ...ἰῶἰῶἰῶἰῶ... {OF HEAVEN} ἰῶἰῶἰῶ,ἰῶ {WITH} ἰῖ...ἰῶἰῶἰῶἰῶἰῶ, {POWER} ἰῶἰῶἰῶ {AND} ἰῶἰῶἰῶἰῶ, {GLORY} ἰῖἰῶἰῶἰῶ, {GREAT.} (IGNT)

Matthew 24:30 (RWP)

The sign of the Son of Man in heaven (ἰῖ,ἰῶ ἰῖἰῶἰῶἰῶἰῶ ἰῖ,ἰῶἰῶ... ἰῖ...ἰῶἰῶἰῶ... ἰῖ,ἰῶἰῶ... ἰῶἰῶἰῶἰῶἰῶ...)

ἑαυτοῖς... ἑαυτοῖς, {THEMSELVES} ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς, ἑαυτοῖς {THEY WERE AMAZED, } ἑαυτοῖς {AND}
 ἑαυτοῖς... ἑαυτοῖς ἑαυτοῖς {WONDERED;} (IGNT)

Mark 6:51 (RWP)

They were sore amazed in themselves (ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς). Only in Mark. Imperfect tense picturing vividly the excited disciples. Mark does not give the incident of Peter's walking on the water and beginning to sink. Perhaps Peter was not fond of telling that story.

52 (AV) For they considered not the miracle of the loaves: for their heart was hardened. (AV)
 52 (IGNT) ἑαυτοῖς... ἑαυτοῖς {FOR} ἑαυτοῖς... ἑαυτοῖς {THEY UNDERSTOOD NOT} ἑαυτοῖς {BY} ἑαυτοῖς, {THE} ἑαυτοῖς, {LOAVES,} ἑαυτοῖς ἑαυτοῖς. {FOR WAS} ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς... ἑαυτοῖς {THEIR HEART} ἑαυτοῖς ἑαυτοῖς. {HARDENED.} (IGNT)

Mark 6:52 (RWP)

For they understood not (ἑαυτοῖς... ἑαυτοῖς ἑαυτοῖς). Explanation of their excessive amazement, viz., their failure to grasp the full significance of the miracle of the loaves and fishes, a nature miracle. Here was another, Jesus walking on the water. Their reasoning process (ἑαυτοῖς ἑαυτοῖς in the general sense for all the inner man)

was hardened (ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς). See RWP on "Mr 3:5" about ἑαυτοῖς ἑαυτοῖς. Today some men have such intellectual hardness or denseness that they cannot believe that God can or would work miracles, least of all nature miracles.

Mark 8:11

11 (AV) And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. (AV)

11 (IGNT) ἑαυτοῖς {AND} ἑαυτοῖς ἑαυτοῖς {WENT OUT} ἑαυτοῖς {THE} ἑαυτοῖς ἑαυτοῖς { PHARISEES} ἑαυτοῖς {AND} ἑαυτοῖς ἑαυτοῖς {BEGAN} ἑαυτοῖς... ἑαυτοῖς ἑαυτοῖς {TO DISPUTE WITH} ἑαυτοῖς... ἑαυτοῖς {HIM, } ἑαυτοῖς... ἑαυτοῖς, {SEEKING} ἑαυτοῖς {FROM} ἑαυτοῖς... ἑαυτοῖς... {HIM} ἑαυτοῖς ἑαυτοῖς {A SIGN} ἑαυτοῖς {FROM} ἑαυτοῖς... {THE} ἑαυτοῖς ἑαυτοῖς... {HEAVEN,} ἑαυτοῖς ἑαυτοῖς, {TEMPTING} ἑαυτοῖς... ἑαυτοῖς {HIM.} (IGNT)

Mark 8:11 (RWP)

And the Pharisees came forth (ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς). At once they met Jesus and opened a controversy. Matthew 16:1 adds "and Sadducees," the first time these two parties appear together against Jesus. See discussion on Matthew 16:1. The Pharisees and Herodians had already joined hands against Jesus in the sabbath controversy. {Mark 3:6} They

stumbling-block to some {Isaiah 8:14 Matthew 21:42,44 Romans 9:33 1 Peter 2:16} who love darkness rather than light, {John 3:19} he will be the cause of rising for others. {Romans 6:4,9 Ephesians 2:6} "Judas despairs, Peter repents: one robber blasphemes, the other confesses" (Plummer). Jesus is the magnet of the ages. He draws some, he repels others. This is true of all epoch-making men to some extent.

Spoken against (Î±½Î±½,Î±½»Î±½Î±½Î±½Î±½Î±½). Present passive participle, continuous action. It is going on today. Nietzsche regarded Jesus Christ as the curse of the race because he spared the weak.

Luke 4:22

22 (AV) And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Josephâ€™s son? (AV)

22 (IGNT) Î±½Î±½ {AND} Î±½Î±½Î±½,Î±½, {ALL} Î±½Î±½Î±½,Î±½,Î±½Î±½Î±½Î±½Î±½ {BORE WITNESS} Î±½Î±½,Î±½, {TO HIM,} Î±½Î±½ {AND} Î±½ Î±½Î±½Î±½Î±½Î±½ {WONDERED} Î±½Î±½ {AT} Î±½Î±½Î±½, {THE} Î±½Î±½Î±½Î±½Î±½, Î±½,Î±½, {WORDS} Î±½Î±½Î±½Î±½,Î±½, {OF GRACE} Î±½Î±½Î±½Î±½, {WHICH} Î±½Î±½Î±½Î±½Î±½Î±½Î±½Î±½Î±½Î±½, {PROCEEDED} Î±½Î±½ Î±½Î±½... {OUT OF} Î±½Î±½Î±½Î±½Î±½,Î±½, Î±½Î±½Î±½Î±½Î±½... {HIS MOUTH;} Î±½Î±½ {AND} Î±½Î±½Î±½Î±½Î±½ {THEY SAID,} Î±½Î±½Î±½ {NOT} Î±½Î±½Î±½Î±½, {THIS} Î±½Î±½Î±½Î±½Î±½ {IS} Î±½ {THE} Î±½Î±½Î±½Î±½, {SON} Î±½Î±½Î±½Î±½Î±½ {OF JOSEPH?} (IGNT)

Luke 4:22 (RWP)

Bare him witness (Î±½Î±½Î±½Î±½,Î±½,Î±½Î±½Î±½Î±½). Imperfect active, perhaps inchoative. They all began to bear witness that the rumours were not exaggerations {Luke 4:14} as they had supposed, but had foundation in fact if this discourse or its start was a fair sample of his teaching. The verb Î±½Î±½Î±½Î±½,Î±½,Î±½Î±½Î±½ is a very old and common one. It is frequent in Acts, Paulâ€™s Epistles, and the Johannine books. The substantive Î±½Î±½Î±½Î±½,Î±½,Î±½ is seen in our English Î±½Î±½Î±½Î±½, one who witnesses even by his death to his faith in Christ.

And wondered (Î±½Î±½Î±½ Î±½Î±½Î±½Î±½Î±½Î±½Î±½). Imperfect active also, perhaps inchoative also. They began to marvel as he proceeded with his address. This verb is an old one and common in the Gospels for the attitude of the people towards Jesus.

At the words of grace (Î±½Î±½Î±½ Î±½Î±½Î±½Î±½, Î±½Î±½Î±½Î±½Î±½Î±½, Î±½,Î±½, Î±½Î±½Î±½Î±½Î±½). See RWP on "Lu 1:30"; See RWP on "Lu 2:52" for this wonderful word Î±½Î±½Î±½Î±½, so full of meaning and so often in the N.T. The genitive case (case of genus or kind) here means that the words that came out of the mouth of Jesus in a steady stream (present tense, Î±½Î±½Î±½Î±½Î±½Î±½Î±½Î±½Î±½Î±½,) were marked by fascination and charm. They were "winning words" as the context makes plain, though they were also "gracious" in the Pauline sense of "grace." There is no necessary antithesis in the ideas of graceful and gracious in these words of Jesus.

Is not this Joseph's son? (Witness and wonder gave way to bewilderment as they began to explain to themselves the situation. The use of intensive form of in a question expects the answer "yes." Jesus passed in Nazareth as the son of Joseph as Luke presents him in Luke 3:23. He does not stop here to correct this misconception because the truth has been already amply presented in Luke 1:28-38 2:49. This popular conception of Jesus as the son of Joseph appears also in John 1:45. The puzzle of the people was due to their previous knowledge of Jesus as the carpenter (Mark 6:3; the carpenter's son, Matthew 13:55). For him now to appear as the Messiah in Nazareth where he had lived and laboured as the carpenter was a phenomenon impossible to credit on sober reflection. So the mood of wonder and praise quickly turned with whispers and nods and even scowls to doubt and hostility, a rapid and radical transformation of emotion in the audience.

Luke 8:25

25 (AV) And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him. (AV)

25 (IGNT) {AND HE SAID} {TO THEM,} {WHERE} {IS} {YOUR FAITH?} {AND BEING AFRAID} {THEY WONDERED,} {SAYING} {TO} {ONE ANOTHER,} {WHO} {THEN} {THIS} {IS,} {THAT} {EVEN} {THE} {WINDS} {HE COMMANDS} {AND} {THE} {WATER,} {AND} {THEY OBEY} {HIM?}

Luke 9:43

43 ¶ (AV) And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, (AV)

43 (IGNT) {AND WERE ASTONISHED} {ALL} {AT} {THE} {MAJESTY} {OF GOD.} {AND AS ALL} {WERE WONDERING} {AT} {ALL} {WHICH} {DID} {JESUS,} {HE SAID} {TO} {HIS DISCIPLES,}

Luke 11:14

14 ¶ (AV) And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. (AV)

14 (IGNT) {AND} {HE WAS} {CASTING OUT} {A DEMON,} {AND} {IT} {WAS} {DUMB;} {AND IT CAME TO PASS} {ON THE DEMON} {HAVING

GONE OUT,} ἰμῖ»ἰ±ἰ»ἰ·ἰῖἰμῖ½ { SPOKE} ἰζ {THE} ἰ°ἰ%ἰ±ἰζῖ, {DUMB.} ἰ°ἰ±ἰ¹ {AND} ἰμῖ,ἰ±ἰ...ἰ½ἰ±ἰῖἰ±ἰ½ {WONDERED} ἰζῖ¹ {THE} ἰζῖἰ±ἰ»ἰζῖ¹ {CROWDS.} (IGNT)

Luke 11:14 (RWP)

When (ἰ,,ἰζῖ... ἰ·ἰ±ἰ¹ἰ½ἰζῖἰ½ἰῖἰζῖ... ἰμῖ¾ἰμῖ»ἰζῖἰ½ἰ,,ἰζῖ,). Genitive absolute ana asyndeton between ἰ°ἰ±ἰ¹ ἰμῖ¾ἰμῖ½ἰμῖ,,ἰζῖ and ἰμῖ»ἰ±ἰ»ἰ·ἰῖἰμῖ½ as often in Luke (no ἰζῖ,,ἰ¹ or ἰ°ἰ±ἰ¹).

Luke 11:16

16 (AV) And others, tempting him, sought of him a sign from heaven. (AV)
16 (IGNT) ἰμῖ,,ἰμῖ·ἰζῖῖ ἰ·ἰμ {AND OTHERS,} ἰ€ἰμῖἰ·ἰ±ἰῖἰζῖἰ½ἰ,,ἰμῖ, {TEMPTING,} ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰ€ἰ±ἰ· {FROM} ἰ±ἰ...ἰ,,ἰζῖ... {HIM} ἰμῖῖἰ·ἰ,,ἰζῖ...ἰ½ {WERE SEEKING} ἰμῖ¾ {FROM} ἰζῖ...ἰ·ἰ±ἰ¹ἰ½ἰζῖ... { HEAVEN.} (IGNT)

Luke 11:16 (RWP)

Tempting him (ἰ€ἰμῖἰ·ἰ±ἰῖἰζῖἰ½ἰ,,ἰμῖ,). These "others" (ἰμῖ,,ἰμῖ·ἰζῖῖ) apparently realized the futility of the charge of being in league with Beelzebub. Hence they put up to Jesus the demand for "a sign from heaven" just as had been done in Galilee (Matthew 12:38). By "sign" (ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½) they meant a great spectacular display of heavenly power such as they expected the Messiah to give and such as the devil suggested to Jesus on the pinnacle of the temple.

Sought (ἰμῖῖἰ·ἰ,,ἰζῖ...ἰ½). Imperfect active, kept on seeking.

Luke 11:29

29 ¶ (AV) And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. (AV)

29 (IGNT) ἰ,,ἰ%ἰ½ ἰ·ἰμ {BUT THE} ἰζῖἰ±ἰ»ἰ%ἰ½ {CROWDS} ἰμῖ€ἰ±ἰ,ἰ·ἰῖἰῖἰζῖἰ½ἰμῖἰ½ἰ%ἰ½ {BEING THROGGED TOGETHER} ἰ·ἰ·ἰ¾ἰ±ἰ,,ἰζῖ {HE BEGAN} ἰ»ἰμῖ¾ἰμῖἰῖἰ½ ἰ· {TO SAY,} ἰ¾ἰμῖἰ½ἰμῖἰ± {GENERATION} ἰ±ἰ...ἰ,,ἰ· {THIS} ἰ€ἰζῖἰ½ἰ·ἰ·ἰ± {WICKED} ἰμῖῖἰ,,ἰῖἰ½ {IS;} ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰμῖ€ἰῖἰῖἰ·ἰ,,ἰμῖῖ {IT SEEKS AFTER,} ἰ°ἰ±ἰ¹ {AND} ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰζῖ... {NOT} ἰῖἰῖἰ·ἰῖἰῖἰ,,ἰ±ἰ¹ {SHALL BE GIVEN} ἰ±ἰ...ἰ,,ἰ· ἰμῖῖ {TO IT} ἰ½ἰ· {EXCEPT} ἰ,,ἰζῖ {THE} ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ {SIGN} ἰῖἰ%ἰ½ἰ± {OF JONAH} ἰ,,ἰζῖ... {THE} ἰ€ἰῖἰζῖἰῖἰ·ἰ,,ἰζῖ... {PROPHET.} (IGNT)

Luke 11:29 (RWP)

Were gathering together unto him (ἰμῖ€ἰ±ἰ,ἰ·ἰζῖἰῖἰῖἰζῖἰ½ἰμῖἰ½ἰ%ἰ½). Genitive absolute present middle participle of ἰμῖ€ἰ±ἰ,ἰ·ἰζῖἰῖἰῖἰ%ἰ, a rare verb, Plutarch and here only in the N.T., from ἰμῖ€ἰ¹ and ἰ±ἰ,ἰ·ἰζῖἰῖἰ%ἰ (a common enough verb). It means to throng together (ἰ±ἰ,ἰ·ἰζῖἰζῖ,, in throngs). Vivid

{JEWS} ἰὸῦ ἰδὲ {AND} ἰδοὺ ἰδοὺ {SAID} ἰδοὺ... ἰδοὺ {TO HIM,} ἰδοὺ {WHAT} ἰδοὺ ἰδοὺ ἰδοὺ {SIGN} ἰδοὺ ἰδοὺ ἰδοὺ... ἰδοὺ, {SHEWEST THOU} ἰδοὺ ἰδοὺ {TO US} ἰδοὺ, ἰδοὺ {THAT} ἰδοὺ... ἰδοὺ, ἰδοὺ {THESE THINGS} ἰδοὺ ἰδοὺ ἰδοὺ, {THOU DOEST?} (IGNT)

John 2:18 (RWP)

What sign shewest thou unto us? (ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ... ἰδοὺ, ἰδοὺ ἰδοὺ;). They may have heard of the "sign" at Cana or not, but they have rallied a bit on the outside of the temple area and demand proof for his Messianic assumption of authority over the temple worship. These traders had paid the Sadducees and Pharisees in the Sanhedrin for the concession as traffickers which they enjoyed. They were within their technical rights in this question.

John 2:23

23 ¶ (AV) Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. (AV)

23 (IGNT) ἰδοὺ, ἰδοὺ {BUT WHEN} ἰδοὺ {HE WAS} ἰδοὺ {IN} ἰδοὺ ἰδοὺ ἰδοὺ... ἰδοὺ, {JERUSALEM} ἰδοὺ {AT} ἰδοὺ {THE} ἰδοὺ ἰδοὺ {PASSOVER,} ἰδοὺ {AT} ἰδοὺ, ἰδοὺ {THE} ἰδοὺ ἰδοὺ, ἰδοὺ {FEAST,} ἰδοὺ ἰδοὺ ἰδοὺ {MANY} ἰδοὺ ἰδοὺ ἰδοὺ... ἰδοὺ ἰδοὺ {BELIEVED} ἰδοὺ ἰδοὺ, ἰδοὺ { ON} ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ... ἰδοὺ, ἰδοὺ {HIS NAME,} ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ... ἰδοὺ, ἰδοὺ, {BEHOLDING} ἰδοὺ... ἰδοὺ, ἰδοὺ... ἰδοὺ, ἰδοὺ {HIS} ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ {SIGNS } ἰδοὺ {WHICH} ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ {HE WAS DOING.} (IGNT)

John 2:23 (RWP)

In Jerusalem (ἰδοὺ ἰδοὺ, ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ... ἰδοὺ ἰδοὺ). The form ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ... ἰδοὺ ἰδοὺ as in 2:13 always in this Gospel and in Mark, and usually in Matthew, though ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ... ἰδοὺ ἰδοὺ only in Revelation, and both forms by Luke and Paul.

During the feast (ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ). The feast of unleavened bread followed for seven days right after the passover (one day strictly), though ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ is used either for the passover meal or for the whole eight days.

Believed on his name (ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ... ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ... ἰδοὺ ἰδοὺ). See on "Jn 1:12" for this phrase. Only one has to watch for the real import of ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ... ἰδοὺ.

Beholding his signs (ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ... ἰδοὺ ἰδοὺ, ἰδοὺ ἰδοὺ... ἰδοὺ ἰδοὺ... ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ). Present active participle (causal use) of ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ.

Which he did (ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ ἰδοὺ). "Which he was doing" (imperfect tense). He did his first sign in Cana, but now he was doing many in Jerusalem. Already Jesus had become the cynosure of all eyes in Jerusalem at this first visit in his ministry.

John 6:2

2 (AV) And a great multitude followed him, because they saw his miracles which he did on them that were diseased. (AV)

2 (IGNT) ἰῶνδῆ {AND} ἰῶνδῆ»ἰῶνδῆ...ἰῶνδῆ {FOLLOWED} ἰῶνδῆ...ἰῶνδῆ {HIM} ἰῶνδῆ»ἰῶνδῆ, { A CROWD} ἰῶνδῆ»ἰῶνδῆ...ἰῶνδῆ, {GREAT,} ἰῶνδῆ,ἰῶνδῆ {BECAUSE} ἰῶνδῆ»ἰῶνδῆ {THEY SAW} ἰῶνδῆ...ἰῶνδῆ... {OF HIM} ἰῶνδῆ {THE} ἰῶνδῆ...ἰῶνδῆ {SIGNS} ἰῶνδῆ {WHICH} ἰῶνδῆ»ἰῶνδῆ {HE WROUGHT} ἰῶνδῆ {UPON} ἰῶνδῆ...ἰῶνδῆ {THOSE WHO} ἰῶνδῆ...ἰῶνδῆ {WERE SICK.} (IGNT)

John 6:2 (RWP)

Followed (ἰῶνδῆ»ἰῶνδῆ...ἰῶνδῆ). Descriptive imperfect active, picturing the crowd, but without the details of the boat for Christ and the rapid race of the crowd on foot (Mark 6:32; Matthew 14:13).

They beheld (ἰῶνδῆ...ἰῶνδῆ). Imperfect active of ἰῶνδῆ...ἰῶνδῆ. They had been beholding the signs which Jesus had been doing (ἰῶνδῆ...ἰῶνδῆ, imperfect again) for a long time (2:23), most of which John has not given (Mark 1:29; 2:1; 3:1; 6:5). The people were eager to hear Jesus again (Luke 9:11) and to get the benefit of his healing power "on them that were sick" (ἰῶνδῆ...ἰῶνδῆ ἰῶνδῆ...ἰῶνδῆ, the weak or feeble, without strength, ἰῶνδῆ privative and ἰῶνδῆ...ἰῶνδῆ, strength).

John 6:14

14 (AV) Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. (AV)

14 (IGNT) ἰῶνδῆ...ἰῶνδῆ...ἰῶνδῆ {THE MEN THEREFORE} ἰῶνδῆ...ἰῶνδῆ...ἰῶνδῆ, {HAVING SEEN} ἰῶνδῆ {WHAT} ἰῶνδῆ...ἰῶνδῆ {HAD DONE} ἰῶνδῆ...ἰῶνδῆ {SIGN} ἰῶνδῆ...ἰῶνδῆ...ἰῶνδῆ, {JESUS,} ἰῶνδῆ...ἰῶνδῆ {SAID,} ἰῶνδῆ...ἰῶνδῆ, {THIS} ἰῶνδῆ...ἰῶνδῆ {IS} ἰῶνδῆ...ἰῶνδῆ, {TRULY} ἰῶνδῆ {THE} ἰῶνδῆ...ἰῶνδῆ, {PROPHET} ἰῶνδῆ {WHO} ἰῶνδῆ...ἰῶνδῆ {IS COMING} ἰῶνδῆ, {INTO} ἰῶνδῆ...ἰῶνδῆ {THE} ἰῶνδῆ...ἰῶνδῆ {WORLD.} (IGNT)

John 6:14 (RWP)

Saw the sign which he did (ἰῶνδῆ...ἰῶνδῆ, ἰῶνδῆ ἰῶνδῆ...ἰῶνδῆ ἰῶνδῆ...ἰῶνδῆ). "Signs" oldest MSS. have. This sign added to those already wrought (verse 2). Cf. 2:23; 3:2.

They said (ἰῶνδῆ...ἰῶνδῆ). Inchoative imperfect, began to say.

Of a truth (ἰῶνδῆ...ἰῶνδῆ). Common adverb (from ἰῶνδῆ...ἰῶνδῆ) in John (7:40).

The prophet that cometh (ἰῶνδῆ...ἰῶνδῆ, ἰῶνδῆ ἰῶνδῆ...ἰῶνδῆ). There was a popular expectation

clause with ἵνα and the second aorist (ingressive) active subjunctive of ἵνα ἴδωμεν and the first aorist (ingressive) active subjunctive of ἵνα ἰσθῶμεν, "that we may come to see and come to have faith in thee." It is hard to have patience with this superficial and almost sneering mob.

What werkest thou? (ἵνα ἴδωμεν ἵνα ἰσθῶμεν;). They not simply depreciate the miracle of the day before, but set up a standard for Jesus.

John 7:31

31 (AV) And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? (AV)

31 (IGNT) ἵνα ἴδωμεν ἵνα ἰσθῶμεν {BUT MANY} ἵνα {OF} ἵνα... {THE} ἵνα ἴδωμεν... {CROWD} ἵνα ἴδωμεν ἵνα... ἵνα ἴδωμεν {BELIEVED} ἵνα, {ON} ἵνα... ἵνα ἴδωμεν {HIM,} ἵνα ἴδωμεν {AND} ἵνα ἴδωμεν ἵνα ἴδωμεν {SAID,} ἵνα {THE} ἵνα ἴδωμεν, {CHRIST,} ἵνα ἴδωμεν {WHEN} ἵνα ἴδωμεν ἵνα ἴδωμεν {HE COMES,} ἵνα ἴδωμεν ἵνα ἴδωμεν {MORE} ἵνα ἴδωμεν ἵνα ἴδωμεν {SIGNS} ἵνα ἴδωμεν... ἵνα ἴδωμεν {THAN THESE} ἵνα ἴδωμεν ἵνα ἴδωμεν {WILL HE DO} ἵνα ἴδωμεν {WHICH} ἵνα ἴδωμεν... ἵνα ἴδωμεν, {THIS MAN} ἵνα ἴδωμεν ἵνα ἴδωμεν {DID?} (IGNT)

John 7:31 (RWP)

When the Christ shall come (ἵνα ἴδωμεν ἵνα ἴδωμεν, ἵνα ἴδωμεν ἵνα ἴδωμεν). Proleptic position of ἵνα ἴδωμεν ἵνα ἴδωμεν, again as in 27, but ἵνα ἴδωμεν with ἵνα ἴδωμεν rather than ἵνα ἴδωμεν ἵνα ἴδωμεν, calling more attention to the consummation (whenever he does come).

Will he do? (ἵνα ἴδωμεν ἵνα ἴδωμεν;). Future active indicative of ἵνα ἴδωμεν with ἵνα ἴδωμεν (negative answer expected). Jesus had won a large portion of the pilgrims (ἵνα ἴδωμεν ἵνα ἴδωμεν ἵνα ἴδωμεν ἵνα ἴδωμεν) either before this day or during this controversy. The use of ἵνα ἴδωμεν ἵνα ἴδωμεν (ingressive aorist active) looks as if many came to believe at this point. These pilgrims had watched closely the proceedings.

Than those which (ἵνα ἴδωμεν). One must supply the unexpressed antecedent ἵνα ἴδωμεν... ἵνα ἴδωμεν in the ablative case after ἵνα ἴδωμεν ἵνα ἴδωμεν (more). Then the neuter plural accusative relative ἵνα (referring to ἵνα ἴδωμεν ἵνα ἴδωμεν signs) is attracted to the ablative case of the pronominal antecedent ἵνα ἴδωμεν... ἵνα ἴδωμεν (now dropped out).

Hath done (ἵνα ἴδωμεν ἵνα ἴδωμεν). First aorist active indicative of ἵνα ἴδωμεν, a timeless constative aorist summing up all the miracles of Jesus so far.

John 9:16

16 (AV) Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. (AV)

Acts 4:16 (RWP)

What shall we do? (İ,,İ¹ İ€İĸİ¹İ·İfİ%oİ¼İµİ½). Deliberative aorist active subjunctive (ingressive and urgent aorist).

Notable miracle (İ³İ½İ%oİfİ,,İĸİ½ İfİ·İ¼İµİ¹İĸİ½). Or sign. It was useless to deny it with the man there.

We cannot deny it (İĸİ... İİ...İ½İ±İ¼İµİ,İ± İ±İ·İ½İµİ¹İfİ,İ±İ¹). That is, it will do no good.

Acts 4:22

22 (AV) For the man was above forty years old, on whom this miracle of healing was shewed. (AV)

22 (IGNT) İµİ,,İ%oİ½ {YEARS OLD} İ³İ±İ· {FOR} İ·İ½ {WAS} İ€İ»İµİ¹İĸİ½İ%oİ½ {ABOVE} İ,,İµİİfİfİ±İ·İ±İ¹İĸİ½İ,,İ± {FORTY} İĸİ {THE} İ±İ½İ,İ·İ%oİ€İĸİ, {MAN} İµİ† {ON} İĸİ½ {WHOM} İµİ³İµİ³İĸİ½İµİ¹ İ,,İĸİ {HAD TAKEN PLACE} İfİ·İ¼İµİ¹İĸİ½ İ,,İĸİ...İ,,İĸİ {THIS SIGN} İ,,İ·İ, {OF} İ¹İ±İfİµİ%oİ, {HEALING.} (IGNT)

Acts 4:22 (RWP)

Was wrought (İ³İµİ³İĸİ½İµİ¹). Second past perfect active without augment from İ³İ¹İ½İĸİ¼İ±İ¹.

Acts 4:30

30 (AV) By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. (AV)

30 (IGNT) İµİ½ {IN} İ,,İ%o {THAT} İ,,İ·İ½ {THY} İ±İµİ¹İ·İ± İfİĸİ... {HAND} İµİ¹İ,,İµİ¹İ½İµİ¹İ½ {STRETCH OUT} İfİµİ {THOU} İµİ¹İ, {FOR} İ¹İ±İfİ¹İ½ {HEALING,} İ¹İ±İ¹ {AND} İfİ·İ¼İµİ¹İ± {SIGNS} İ¹İ±İ¹ {AND} İ,,İµİ·İ±İ,,İ± {WONDERS} İ³İ¹İ½İµİİfİ,İ±İ¹ { TAKE PLACE} İ¹İ±İ± {THROUGH} İ,,İĸİ... {THE} İĸİ½İĸİ¼İ±İ,,İĸİ, İ,,İĸİ... {NAME} İ±İ³İ¹İĸİ... {HOLY} İ€İ±İ¹İĸİ, {SERVANT} İfİĸİ... {OF THY} İ¹İ·İfİĸİ... {JESUS.} (IGNT)

Acts 4:30 (RWP)

While thou stretchest forth thy hand (İµİ½ İ,,İ%o İ,,İ·İ½ İ±İµİ¹İ·İ± İµİ¹İ,,İµİ¹İ½İµİ¹İ½ İfİµİ). Lukeâ€™s favourite idiom, "In the stretching out (articular present active infinitive) the hand as to thee" (accusative of general reference), the second allusion to Godâ€™s "hand" in this prayer (verse 28).

To heal (İµİ¹İ, İ¹İ±İfİ¹İ½). For healing. See verse 22.

And that signs and wonders may be done (ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου). Either to be taken as in the same construction as ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου with ἵνα ἴδωμεν as Revised Version has it here or to be treated as subordinate purpose to ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου (as Knowling, Page, Wendt, Hackett). The latter most likely true. They ask for a visible sign or proof that God has heard this prayer for courage to be faithful even unto death.

Acts 5:12

12 ¶ (AV) And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. (AV)

12 (IGNT) ἵνα ἴδωμεν {AND} ἵνα ἴδωμεν {BY} ἵνα ἴδωμεν {THE} ἵνα ἴδωμεν {HANDS} ἵνα ἴδωμεν {OF THE} ἵνα ἴδωμεν {APOSTLES} ἵνα ἴδωμεν {CAME TO PASS} ἵνα ἴδωμεν {SIGNS} ἵνα ἴδωμεν {AND} ἵνα ἴδωμεν {WONDERS} ἵνα ἴδωμεν {AMONG} ἵνα ἴδωμεν {THE} ἵνα ἴδωμεν {PEOPLE} ἵνα ἴδωμεν {MANY;} ἵνα ἴδωμεν {(AND) ἵνα ἴδωμεν {THEY WERE} ἵνα ἴδωμεν {WITH ONE ACCORD} ἵνα ἴδωμεν {ALL} ἵνα ἴδωμεν {IN} ἵνα ἴδωμεν {THE} ἵνα ἴδωμεν {PORCH} ἵνα ἴδωμεν {OF SOLOMON,} (IGNT)

Acts 5:12 (RWP)

Were wrought (ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου). Imperfect middle, wrought from time to time.

With one accord (ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου). As already in 1:14; 2:46; 4:24 and later 7:57; 8:6; 12:20; 15:25; 18:21; 19:29, old adverb and only in Acts in the N.T. Here "all" is added. In Solomon's Porch again as in 3:11 which see.

Acts 5:12 (Vincent_NTWordStudies)

12. Were wrought (ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου). The best texts read ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου, the imperfect, were being wrought from time to time.

All. The whole body of believers.

Acts 6:8

8 ¶ (AV) And Stephen, full of faith and power, did great wonders and miracles among the people. (AV)

8 (IGNT) ἵνα ἴδωμεν {AND STEPHEN,} ἵνα ἴδωμεν {FULL} ἵνα ἴδωμεν {OF FAITH} ἵνα ἴδωμεν {AND} ἵνα ἴδωμεν {POWER,} ἵνα ἴδωμεν {WROUGHT} ἵνα ἴδωμεν {WONDERS} ἵνα ἴδωμεν {AND} ἵνα ἴδωμεν {SIGNS} ἵνα ἴδωμεν {GREAT} ἵνα ἴδωμεν {AMONG} ἵνα ἴδωμεν {THE} ἵνα ἴδωμεν {PEOPLE.} (IGNT)

Acts 6:8 (RWP)

Wrought (ἔποιε). Imperfect active, repeatedly wrought. Evidently a man like Stephen would not confine his "ministry" to "serving tables." He was called in verse 5 "full of faith and the Holy Spirit." Here he is termed "full of grace (so the best MSS., not faith) and power." The four words give a picture of remarkable attractiveness. The grace of God gave him the power and so "he kept on doing great wonders and signs among the people." He was a sudden whirlwind of power in the very realm of Peter and John and the rest.

Acts 6:8 (Vincent_NTWordStudies)

8. Did (ἔποιε). Imperfect: was working wonders during the progress of the events described in the previous verse.

Acts 7:31

31 (AV) When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, (AV)

31 (IGNT) ἔβλεψεν αὐτὸν {AND} ἰδὼν αὐτὸν {MOSES} ἰδὼν αὐτὸν {SEEING IT} ἰδὼν αὐτὸν... ἰδὼν αὐτὸν {WONDERED AT} ἰδὼν αὐτὸν {THE} ἰδὼν αὐτὸν {VISION;} ἰδὼν αὐτὸν... ἰδὼν αὐτὸν {AND COMING NEAR} ἰδὼν αὐτὸν... {HE} ἰδὼν αὐτὸν... ἰδὼν αὐτὸν {TO CONSIDER IT,} ἰδὼν αὐτὸν... ἰδὼν αὐτὸν {THERE WAS} ἰδὼν αὐτὸν... {A VOICE} ἰδὼν αὐτὸν... ἰδὼν αὐτὸν... {OF THE LORD} ἰδὼν αὐτὸν, {TO} ἰδὼν αὐτὸν... ἰδὼν αὐτὸν {HIM,} (IGNT)

Acts 7:31 (RWP)

The sight (ἰδὼν αὐτὸν). Used of visions in the N.T. as in Matthew 17:9.

As he drew near (ἰδὼν αὐτὸν... ἰδὼν αὐτὸν). Genitive absolute with present middle participle of ἰδὼν αὐτὸν.

A voice of the Lord (ἰδὼν αὐτὸν... ἰδὼν αὐτὸν). Here the angel of Jehovah of verse 30 is termed Jehovah himself. Jesus makes powerful use of these words in his reply to the Sadducees in defence of the doctrine of the resurrection and the future life (Mark 12:26; Matthew 22:32; Luke 20:37) that God here describes himself as the God of the living.

Trembled (ἰδὼν αὐτὸν... ἰδὼν αὐτὸν). Literally, becoming tremulous or terrified. The adjective ἰδὼν αὐτὸν... ἰδὼν αὐτὸν, (ἰδὼν αὐτὸν, ἰδὼν αὐτὸν, from ἰδὼν αὐτὸν, to tremble, to quake) occurs in Plutarch and the LXX. In the N.T. only here and Acts 16:29.

Durst not (ἰδὼν αὐτὸν... ἰδὼν αὐτὸν). Imperfect active, was not daring, negative conative imperfect.

Acts 7:31 (Vincent_NTWordStudies)

31. The sight (ἰδὼν αὐτὸν). Always in the New Testament of a vision. See on "Mt 17:9".

To behold (ἰδοῦσθε, ἰδοῦσθε ἡμῶν τὰ ἔργα). see on "Mt 7:3". Compare Luke 12:24,27.

Acts 7:36

36 (AV) He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. (AV)

36 (IGNT) Ἰδοῦσθε... ἡμῶν τὰ ἔργα, {THIS ONE} ἠγάγετο... ἡμῶν τὰ ἔργα, {THEM,} ἔργα ἡμῶν τὰ ἔργα, {HAVING WROUGHT} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {WONDERS} ἰδοῦσθε {AND} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {SIGNS} ἡμῶν τὰ ἔργα, {IN THE} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {LAND} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {OF EGYPT} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {AND} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {IN THE} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {RED} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {SEA,} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {AND} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {IN} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {THE} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {WILDERNESS} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {YEARS} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {FORTY.} (IGNT)

Acts 8:6

6 (AV) And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. (AV)

6 (IGNT) ἤκουον... ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {GAVE HEED} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {AND} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {THE} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {CROWDS} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {TO THE THINGS} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {SPOKEN} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {BY} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {PHILIP} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {WITH ONE ACCORD,} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {WHEN} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {HEARD} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {THEY} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {AND} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {SAW} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {THE} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {SIGNS} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {WHICH} ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα, {HE DID.} (IGNT)

Acts 8:6 (RWP)

Gave heed (ἤκουον ἡμῶν τὰ ἔργα). Imperfect active as in verses 10,11, there with dative of the person (ἡμῶν τὰ ἔργα), here with the dative of the thing (ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα). There is an ellipse of ἡμῶν τὰ ἔργα... ἡμῶν τὰ ἔργα (mind). They kept on giving heed or holding the mind on the things said by Philip, spell-bound, in a word.

When they heard (ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα ἡμῶν τὰ ἔργα... ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα). Favourite Lukan idiom, ἡμῶν τὰ ἔργα and the locative case of the articular infinitive with the accusative of general reference "in the hearing as to them."

Which he did (ἡμῶν τὰ ἔργα, ἡμῶν τὰ ἔργα). Imperfect active again, which he kept on doing from time to time. Philip wrought real miracles which upset the schemes of Simon Magus.

Acts 8:13

13 (AV) Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. {miraclesâ€¦: Gr. signs and great miracles} (AV)

YOU.} (IGNT)

Acts 13:41 (RWP)

Ye despisers (ÎċĪ¹ Î°Ī±Ī,,Ī±ĪĤĪ•ĪċĪ½Ī•Ī,,Ī±Ī¹). Not in the Hebrew, but in the LXX. It is pertinent for Paulâ€™s purpose.

Perish (Ī±ĪĤĪ±Ī½Ī¹ĪfĪ,Ī•Ī,,Īµ). Or vanish away. First aorist passive imperative. Added by the LXX to the Hebrew.

If one declare it unto you (ĪµĪ±Ī½ Ī,,Ī¹Ī, ĪµĪ°Ī Ī¹Ī•Ī³Ī•Ī,,Ī±Ī¹ Ī•Ī¼Ī¹Ī½). Condition of third class with present middle subjunctive, if one keep on outlining (double compound, ĪµĪ°-Ī¹Ī-Ī•Ī³ĪµĪċĪ½Ī±Ī¹) it unto you. Paul has hurled a thunderbolt at the close.

Acts 13:41 (Vincent_NTWordStudies)

41. Perish (Ī±ĪĤĪ±Ī½Ī¹ĪfĪ,Ī•Ī,,Īµ). Lit., vanish.

Declare (ĪµĪ°Ī Ī¹Ī•Ī³Ī•Ī,,Ī±Ī¹). Only here and Acts 15:3. shew, see on "Lu 8:39". The word is a very strong expression for the fullest and clearest declaration: declare throughout.

Acts 14:3

3 (AV) Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. (AV)

3 (IGNT) Ī¹Ī°Ī±Ī½ĪċĪ½ Ī¼ĪµĪ½ {A LONG} ĪċĪ...Ī½ {THEREFORE} Ī±Ī•ĪċĪ½ĪċĪ½ {TIME} Ī¹ĪµĪ,,Ī•ĪĤĪ±Ī½ {THEY STAYED,} ĪċĪ±ĪĤĪ•ĪĤĪ±ĪĤĪ±Ī½ĪċĪ½ĪµĪ½ĪċĪĪ¹ {SPEAKING BOLDLY,} ĪµĪċĪ¹ {CONFIDING IN} Ī,,Ī° {THE} Ī°Ī...Ī•Ī¹Ī° {LORD,} Ī,,Ī° {WHO} Ī¼Ī±ĪĤĪ,,Ī...Ī•ĪċĪ...Ī½ĪĪ¹ {BORE WITNESS} Ī,,Ī° {TO THE} Ī»ĪċĪ³Ī° {WORD} Ī,Ī•Ī, {OF} Ī±ĪĤĪ•ĪĤĪĪĪ,ĪċĪ, {GRACE,} Ī±Ī...Ī,,ĪċĪ... {HIS} Ī°Ī±Ī¹ {AND} Ī¹Ī¹ĪċĪ½Ī,,Ī¹ {GIVING} ĪfĪĪ¼ĪµĪ¹Ī± {SIGNS} Ī°Ī±Ī¹ {AND} Ī,,ĪµĪ•Ī±Ī,,Ī± {WONDERS} Ī³Ī¹Ī½ĪµĪfĪĪ±Ī¹ { TO BE DONE} Ī¹Ī± Ī,,Ī°Ī½ {THROUGH} Ī±ĪµĪ¹Ī°Ī°Ī½ {HANDS.} Ī±Ī...Ī,,Ī°Ī½ {THEIR} (IGNT)

Acts 14:3 (RWP)

Long time therefore (Ī¹Ī°Ī±Ī½ĪċĪ½ Ī¼ĪµĪ½ ĪċĪ...Ī½ Ī±Ī•ĪċĪ½ĪċĪ½). Accusative of duration of time (possibly six months) and note Ī¼ĪµĪ½ ĪċĪ...Ī½. There is an antithesis in ĪµĪfĪ±ĪĪfĪ,Ī•ĪĪµ (verse 4) and in verse 5 (ĪµĪ³ĪµĪ½ĪµĪ,,ĪċĪ ĪĪµ). After the persecution and vindication there was a season of great opportunity which Paul and Barnabas used to the full, "speaking boldly" (ĪċĪ±ĪĤĪ•ĪĤĪ±ĪĤĪ±Ī½ĪċĪ½ĪµĪ½ĪċĪĪ¹ as in 13:46 at Antioch in Pisidia, "in the Lord" (ĪµĪċĪ¹ Ī,,Ī° Ī°Ī...Ī•Ī¹Ī°), upon the basis of the Lord Jesus as in 4:17. And the Lord Jesus "bore witness to the word of his grace" as he always does, "granting signs and wonders to be done by their hands" (Ī¹Ī¹ĪċĪ½Ī,,Ī¹

{JERUSALEM,} ἰὸῖ...ἰὸῖ»ἰῶο {IN A CIRCUIT} ἰῶῖ...ἰῶῖ... {UNTO }
 ἰῶῖ»ἰῶῖ...ἰῶῖ»ἰῶῖ... {ILLYRICUM,} ἰῶῖ»ἰῶῖ»ἰῶῖ»ἰῶῖ... {TO HAVE FULLY PREACHED} ἰῶῖ...
 {THE} ἰῶῖ...ἰῶῖ»ἰῶῖ»ἰῶῖ... { GLAD TIDINGS} ἰῶῖ...ἰῶῖ... {OF THE} ἰῶῖ»ἰῶῖ»ἰῶῖ... {CHRIST;} (IGNT)

Romans 15:19 (RWP)

In power of signs and wonders (ἰῶῖ...ἰῶῖ»ἰῶῖ»ἰῶῖ... ἰῶῖ»ἰῶῖ»ἰῶῖ... ἰῶῖ»ἰῶῖ»ἰῶῖ... ἰῶῖ»ἰῶῖ»ἰῶῖ...). Note all three words as in Hebrews 2:4, only here ἰῶῖ...ἰῶῖ»ἰῶῖ»ἰῶῖ... is connected with ἰῶῖ»ἰῶῖ»ἰῶῖ... and ἰῶῖ»ἰῶῖ»ἰῶῖ... See all three words used of Paul's own work in 2 Corinthians 12:12 and in 2 Thessalonians 2:9 of the Man of Sin. See 1 Thessalonians 1:5; 1 Corinthians 2:4 for the "power" of the Holy Spirit in Paul's preaching. Note repetition of ἰῶῖ...ἰῶῖ»ἰῶῖ»ἰῶῖ... here with ἰῶῖ»ἰῶῖ»ἰῶῖ...ἰῶῖ»ἰῶῖ»ἰῶῖ... ἰῶῖ»ἰῶῖ»ἰῶῖ....

So that (ἰῶῖ»ἰῶῖ»ἰῶῖ). Result expressed by the perfect active infinitive ἰῶῖ»ἰῶῖ»ἰῶῖ... (from ἰῶῖ»ἰῶῖ»ἰῶῖ) with the accusative ἰῶῖ (general reference).

Round about even unto Illyricum (ἰῶῖ...ἰῶῖ»ἰῶῖ... ἰῶῖ»ἰῶῖ»ἰῶῖ... ἰῶῖ»ἰῶῖ»ἰῶῖ...). "In a ring" (ἰῶῖ...ἰῶῖ»ἰῶῖ, locative case of ἰῶῖ...ἰῶῖ»ἰῶῖ). Probably a journey during the time when Paul left Macedonia and waited for II Corinthians to have its effect before coming to Corinth. If so, see 2 Corinthians 13; Acts 20:1-3. When he did come, the trouble with the Judaizers was over. Illyricum seems to be the name for the region west of Macedonia (Dalmatia). Strabo says that the Egnatian Way passed through it. Arabia and Illyricum would thus be the extreme limits of Paul's mission journeys so far.

Romans 15:19 (Vincent_NTWordStudies)

19. Signs and wonders. See on "Mt 11:20".

Round about (ἰῶῖ...ἰῶῖ»ἰῶῖ). Not, in a circuitous track to Illyricum, but Jerusalem and the regions round it. For the phrase, see Mark 3:34 6:6,36 Luke 9:12 Revelation 4:6. For the facts, Acts 13,19.

Illyricum. Lying between Italy, Germany, Macedonia, and Thrace, bounded by the Adriatic and the Danube. The usual Greek name was Illyris. The name Illyria occurs in both Greek and Latin. Though the shore was full of fine harbors and the coast-land fertile, Greek civilization never spread on the coast. Dyrrachium or Epidamnus was almost the only Greek colony, and its history for centuries was a continuous conflict with the barbarous nations. In the time of the Roman Empire the name spread over all the surrounding districts. In the division between the Eastern and Western Empire it was divided into Illyris Barbara, annexed to the Western Empires and Illyris Graeca, to the Eastern, including, Greece, Epirus, and Macedonia. The name gradually disappeared, and the country was divided between the states of Bosnia, Croatia, Servia, Rascia, and Dalmatia. No mention of a visit of Paul occurs in the Acts. It may have taken place in the journey mentioned Acts 20:1-3. {1}

Fully preached (ἰεῖμι ἐπὶ ἅπαντα τὰ μέρη). Lit., fulfilled. Some explain, have given the Gospel its full development so that it has reached every quarter.

{1} See Professor E. A. Freeman's "Historical Geography of Europe."

1 Corinthians 1:22

22 (AV) For the Jews require a sign, and the Greeks seek after wisdom: (AV)
22 (IGNT) ἵνα ἵνα ἵνα ἵνα. {SINCE} ἵνα ἵνα. {BOTH} ἵνα ἵνα. {JEWES} ἵνα ἵνα. {A SIGN} ἵνα ἵνα. {ASK FOR,} ἵνα ἵνα. {AND} ἵνα ἵνα. {GREEKS} ἵνα ἵνα. {WISDOM} ἵνα ἵνα. {SEEK;} (IGNT)

1 Corinthians 1:22 (RWP)

Seeing that (ἵνα ἵνα ἵνα). Resumes from verse 21. The structure is not clear, but probably verses 23,24 form a sort of conclusion or apodosis to verse 22 the protasis. The resumptive, almost inferential, use of ἵνα like ἵνα ἵνα in the apodosis is not unusual.

Ask for signs (ἵνα ἵνα ἵνα ἵνα ἵνα). The Jews often came to Jesus asking for signs (Matthew 12:38; 16:1; John 6:30).

Seek after wisdom (ἵνα ἵνα ἵνα ἵνα ἵνα). "The Jews claimed to possess the truth: the Greeks were seekers, speculators" (Vincent) as in Acts 17:23.

1 Corinthians 12:10

10 (AV) To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: (AV)
10 (IGNT) ἵνα ἵνα ἵνα ἵνα. {AND TO ANOTHER} ἵνα ἵνα. {OPERATIONS} ἵνα ἵνα. {OF WORKS OF POWER;} ἵνα ἵνα. {AND TO ANOTHER} ἵνα ἵνα. {PROPHECY;} ἵνα ἵνα. {AND TO ANOTHER} ἵνα ἵνα. {DISCERNING} ἵνα ἵνα. {OF SPIRITS;} ἵνα ἵνα. {AND TO A DIFFERENT ONE} ἵνα ἵνα. {KINDS} ἵνα ἵνα. {OF TONGUES;} ἵνα ἵνα. {AND TO ANOTHER} ἵνα ἵνα. {INTERPRETATION} ἵνα ἵνα. {OF TONGUES.} (IGNT)

1 Corinthians 12:10 (RWP)

Workings of miracles (ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα). Workings of powers. Cf. ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα, in Galatians 3:5; Hebrews 2:4 where all three words are used (ἵνα ἵνα ἵνα, signs, ἵνα ἵνα ἵνα, wonders, ἵνα ἵνα ἵνα ἵνα, powers). Some of the miracles were not

{HELPS;} ἰοῖ...ἰβῆμι•ἰῆμι•ἰβῆμι, {GOVERNMENTS;} ἰβῆμι•ἰβῆμι. {KINDS} ἰβῆμι•ἰβῆμι {OF TONGUES.} (IGNT)

1 Corinthians 12:28 (RWP)

God hath set some (ἰβῆμι...ἰβῆμι, ἰβῆμι•ἰβῆμι, ἰβῆμι ἰβῆμι, ἰβῆμι•ἰβῆμι). See verse 18 for ἰβῆμι, ἰβῆμι, ἰβῆμι ἰβῆμι, ἰβῆμι•ἰβῆμι. Note middle voice (for his own use). Paul begins as if he means to say ἰβῆμι...ἰβῆμι, ἰβῆμι•ἰβῆμι ἰβῆμι, ἰβῆμι•ἰβῆμι, ἰβῆμι, (some apostles, some prophets), but he changes the construction and has no ἰβῆμι...ἰβῆμι, ἰβῆμι, but instead ἰβῆμι•ἰβῆμι, ἰβῆμι•ἰβῆμι, ἰβῆμι•ἰβῆμι, ἰβῆμι•ἰβῆμι, ἰβῆμι•ἰβῆμι (first, second, then, etc.).

In the church (ἰβῆμι•ἰβῆμι, ἰβῆμι•ἰβῆμι). The general sense of ἰβῆμι•ἰβῆμι as in Matthew 16:18 and later in Colossians 1:18,24; Ephesians 5:23,32; Hebrews 12:23. See list also in Ephesians 4:11. See on "Mt 10:2" for ἰβῆμι•ἰβῆμι, ἰβῆμι•ἰβῆμι, the official title given the twelve by Jesus, and claimed by Paul though not one of the twelve.

Prophets (ἰβῆμι•ἰβῆμι, ἰβῆμι). For-speakers for God and Christ. See the list of prophets and teachers in Acts 13:1 with Barnabas first and Saul last. Prophets are needed today if men will let God's Spirit use them, men moved to utter the deep things of God.

Teachers (ἰβῆμι•ἰβῆμι, ἰβῆμι). Old word from ἰβῆμι•ἰβῆμι, to teach. Used to the Baptist (Luke 3:12), to Jesus (John 3:10; 13:13), and of Paul by himself along with ἰβῆμι•ἰβῆμι, ἰβῆμι•ἰβῆμι, (1 Timothy 2:7). It is a calamity when the preacher is no longer a teacher, but only an exhorter. See Ephesians 4:11.

Then miracles (ἰβῆμι•ἰβῆμι, ἰβῆμι...ἰβῆμι•ἰβῆμι). Here a change is made from the concrete to the abstract. See the reverse in Romans 12:7. See these words (ἰβῆμι...ἰβῆμι•ἰβῆμι, ἰβῆμι•ἰβῆμι, ἰβῆμι•ἰβῆμι) in verses 9,10 with ἰβῆμι•ἰβῆμι, last again. But these two new terms (helps, governments).

Helps (ἰβῆμι•ἰβῆμι, ἰβῆμι). Old word, from ἰβῆμι•ἰβῆμι, ἰβῆμι•ἰβῆμι, to lay hold of. In LXX, common in papyri, here only in N.T. Probably refers to the work of the deacons, help rendered to the poor and the sick.

Governments (ἰοῖ...ἰβῆμι•ἰβῆμι). Old word from ἰοῖ...ἰβῆμι•ἰβῆμι (cf. ἰοῖ...ἰβῆμι•ἰβῆμι, ἰβῆμι, in Acts 27:11) like Latin gubernare, our govern. So a governing. Probably Paul has in mind bishops (ἰβῆμι•ἰβῆμι, ἰβῆμι) or elders (ἰβῆμι•ἰβῆμι, ἰβῆμι), the outstanding leaders (ἰβῆμι•ἰβῆμι, ἰβῆμι•ἰβῆμι, ἰβῆμι•ἰβῆμι in 1 Thessalonians 5:12; Romans 12:8; ἰβῆμι•ἰβῆμι, ἰβῆμι•ἰβῆμι in Acts 15:22; Hebrews 13:7,17,24). Curiously enough, these two offices (pastors and deacons) which are not named specifically are the two that survive today. See Philippians 1:1 for both officers.
29 (AV) Are all apostles? are all prophets? are all teachers? are all workers of miracles?
{workers's: or, powers?} (AV)

5 (IGNT) ἴς {HE WHO} ἵς...ἵς {THEREFORE} ἵςἵςἵςἵςἵς {SUPPLIES} ἵς...ἵςἵςἵς {TO YOU} ἵς, ἵς {THE} ἵςἵςἵςἵς...ἵςἵς {SPIRIT,} ἵςἵςἵς {AND} ἵςἵςἵςἵςἵςἵς {WORKS} ἵς...ἵςἵςἵςἵςἵς {WORKS OF POWER} ἵςἵς {AMONG} ἵς...ἵςἵςἵςἵς {YOU, IS IT} ἵςἵςἵς {BY} ἵςἵςἵςἵςἵς {WORKS} ἵςἵςἵςἵςἵς... {OF LAW} ἵς {OR} ἵςἵςἵς {BY} ἵςἵςἵςἵςἵς, {REPORT} ἵςἵςἵςἵςἵς, {OF FAITH?} (IGNT)

Galatians 3:5 (RWP)

Supplieth (ἵςἵςἵςἵςἵςἵς). It is God. See on "2Co 9:10" for this present active participle. Philippians 1:19; 2 Peter 1:5.

Worketh miracles (ἵςἵςἵςἵςἵςἵς ἵς...ἵςἵςἵςἵςἵς). On the word ἵςἵςἵςἵςἵς see 1 Thessalonians 2:13; 1 Corinthians 12:6. It is a great word for God's activities (Philippians 2:13). "In you" (Lightfoot) is preferable to "among you" for ἵςἵςἵς ἵς...ἵςἵςἵςἵς (1 Corinthians 13:10; Matthew 14:2). The principal verb for "doeth he it" (ἵςἵςἵςἵς) is not expressed. Paul repeats the contrast in verse 2 about "works of the law" and "the hearing of faith."

2 Thessalonians 2:9

9 (AV) Even him, whose coming is after the working of Satan with all power and signs and lying wonders, (AV)

9 (IGNT) ἵςἵς... {WHOSE} ἵςἵςἵς, ἵςἵς ἵς {IS} ἵςἵςἵςἵςἵς...ἵςἵςἵς {COMING} ἵςἵς, { ACCORDING TO THE} ἵςἵςἵςἵςἵςἵςἵς ἵς, ἵς... {WORKING} ἵςἵςἵς, ἵςἵςἵς {OF SATAN} ἵςἵς {IN} ἵςἵςἵςἵς. { EVERY} ἵςἵς...ἵςἵςἵςἵςἵς {POWER} ἵςἵςἵς {AND} ἵςἵςἵςἵςἵςἵς, {SIGNS} ἵςἵςἵς {AND} ἵς, ἵςἵςἵςἵςἵς {WONDERS} ἵςἵςἵς...ἵςἵςἵς, {OF FALSEHOOD,} (IGNT)

2 Thessalonians 2:9 (RWP)

Whose coming is (ἵςἵς... ἵςἵςἵς, ἵςἵς ἵς ἵςἵςἵςἵςἵςἵς). Refers to ἵςἵς in verse 8. The Antichrist has his ἵςἵςἵςἵςἵςἵς also. Deissmann (Light from the Ancient East, pp. 374, 378) notes an inscription at Epidaurus in which "Asclepius manifested his ἵςἵςἵςἵςἵςἵς." Antiochus Epiphanes is called the manifest god (III Macc. 5:35). So the two Epiphanies coincide.

Lying wonders (ἵς, ἵςἵςἵςἵςἵςἵς ἵςἵς...ἵςἵςἵς). "In wonders of a lie." Note here the three words for the miracles of Christ (Hebrews 2:4), power (ἵςἵς...ἵςἵςἵςἵςἵς), signs (ἵςἵςἵςἵςἵς), wonders (ἵς, ἵςἵςἵςἵς), but all according to the working of Satan (ἵςἵςἵς, ἵς ἵςἵςἵςἵςἵςἵς ἵς, ἵςἵς... ἵςἵςἵς, ἵςἵςἵςἵς, the energy of Satan) just as Jesus had foretold (Matthew 24:24), wonders that would almost lead astray the very elect.

Hebrews 2:4

4 (AV) God also bearing them witness, both with signs and wonders, and with divers miracles,

and gifts of the Holy Ghost, according to his own will? {gifts: or, distributions} (AV)

4 (IGNT) ἰφῖ...ἰ½ἰμῖἔἰἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰḂἰ...ἰ½ἰ,,ἰḂἰ, ἰ,,ἰḂἰ... {HEARING WITNESS WITH THEM} ἰἰμῖḂἰ... {GOD} ἰφῖἰἰ¼ἰμῖἰḂἰḂἰ, {BY SIGNS} ἰ,,ἰμ {BOTH} ἰἰ±ἰἰ {AND} ἰ,,ἰμῖ•ἰ±ἰφῖἰḂἰ {WONDERS} ἰἰ±ἰἰ {AND} ἰἔἰḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, {VARIOUS} ἰἰἰ...ἰ½ἰ±ἰἰ¼ἰμῖφῖἰḂἰ {ACTS OF POWER,} ἰἰ±ἰἰἰ {AND} ἰἔἰḂἰἰμῖ...ἰ¼ἰ±ἰἰ,,ἰḂἰ, {OF THE SPIRIT} ἰ±ἰḂἰἰḂἰ... {HOLY} ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰἰἰ, {DISTRIBUTIONS,} ἰἰ±ἰἰ,,ἰ± ἰ,,ἰḂἰ½ {ACCORDING TO} ἰ±ἰ...ἰ,,ἰḂἰ... {HIS} ἰἰμῖ»ἰἰφῖἰḂἰ {WILL.} (IGNT)

Hebrews 2:4 (RWP)

God also bearing witness with them (ἰφῖ...ἰ½ἰμῖἔἰἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰḂἰ...ἰ½ἰ,,ἰḂἰ, ἰ,,ἰḂἰ... ἰἰμῖḂἰ...). Genitive absolute with the present active participle of the late double compound verb ἰφῖ...ἰ½ἰμῖἔἰἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰμῖ%, to join (ἰφῖ...ἰ½) in giving additional (ἰμῖἔἰ) testimony (ἰ¼ἰ±ἰἰ•ἰ,,ἰ...ἰ•ἰμῖ%). Here only in N.T., but in Aristotle, Polybius, Plutarch.

Both by signs (ἰφῖἰἰ¼ἰμῖἰḂἰḂἰ, ἰ,,ἰμ ἰἰ±ἰἰ)

and wonders (ἰἰ±ἰἰ ἰ,,ἰμῖ•ἰ±ἰφῖἰḂἰ)

and by manifold powers (ἰἰ±ἰἰ ἰἔἰḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, ἰἰἰ...ἰ½ἰ±ἰἰ¼ἰμῖφῖἰḂἰ)

and by gifts of the Holy Ghost (ἰἰ±ἰἰ ἰἔἰḂἰἰμῖ...ἰ¼ἰ±ἰἰ,,ἰḂἰ, ἰ±ἰḂἰἰḂἰ... ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰἰἰ). Instrumental case used with all four items. See Acts 2:22 for the three words for miracles in inverse order (powers, wonders, signs). Each word adds an idea about the ἰμῖ•ἰḂἰ (works) of Christ. ἰ,,ἰμῖ•ἰ±ἰ, (wonder) attracts attention, ἰἰἰ...ἰ½ἰ±ἰἰ¼ἰἰἰ, (power) shows God's power, ἰφῖἰἰ¼ἰμῖἰḂἰḂἰ reveals the purpose of God in the miracles. For ἰἔἰḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, (manifold, many-coloured) see Matthew 4:24; James 1:2. For ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰ, for distribution (old word, in N.T. only here and Hebrews 4:12) see 1 Corinthians 12:4-30.

According to his own will (ἰἰ±ἰἰἰ,,ἰ± ἰ,,ἰḂἰ½ ἰ±ἰ...ἰ,,ἰḂἰ... ἰἰμῖ»ἰἰφῖἰḂἰ). The word ἰἰμῖ»ἰἰφῖἰḂἰ, is called a vulgarity by Pollux. The writer is fond of words in - ἰἰἰ.

Revelation 12:1

1 ¶ (AV) And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: {wonder: or, sign} (AV) 1 (IGNT) ἰἰ±ἰἰ {AND} ἰφῖἰἰ¼ἰμῖἰḂἰḂἰḂἰ {A SIGN} ἰ¼ἰμῖḂἰḂἰ {GREAT} ἰ%ἰἰἰἰἰ. {WAS SEEN} ἰμῖḂἰ {IN} ἰ,,ἰ% {THE} ἰḂἰ...ἰ•ἰ±ἰḂἰḂἰ% {HEAVEN;} ἰḂἰ...ἰ½ἰἰ. {A WOMEN} ἰἔἰḂἰἰἰἰἰἰἰ»ἰἰ¼ἰμῖḂἰḂἰ. {CLOTHED WITH} ἰ,,ἰḂἰḂἰ {THE} ἰἰ»ἰἰἰḂἰḂἰ {SUN,} ἰἰ±ἰἰἰ {AND} ἰ. {THE} ἰφῖἰμῖ»ἰḂἰḂἰ. {MOON} ἰ...ἰἔἰḂἰἰἰἰἰ,,ἰ% {UNDER} ἰ,,ἰ%ἰḂἰḂἰ ἰἔἰḂἰἰἰ%ἰḂἰḂἰ ἰ±ἰ...ἰ,,ἰḂἰ, {HER FEET,} ἰἰ±ἰἰἰ {AND} ἰμῖἔἰ {ON} ἰ,,ἰḂἰ, ἰἰἰμῖἰἰἰἰ»ἰἰἰ, ἰ±ἰ...ἰ,,ἰḂἰ, {HER HEAD} ἰφῖἰἰμῖἰἰἰἰḂἰḂἰḂἰ, {A CROWN} ἰ±ἰφῖἰ,,ἰμῖ•ἰ%ἰḂἰḂἰ {OF STARS} ἰἰ%ἰḂἰḂἰ ἰμῖἰḂἰḂἰ {TWELVE;} (IGNT)

Revelation 12:1 (RWP)

A great sign (İfİ-İ¼İµİİİ½ İ¼İµİ³İ±). The first of the visions to be so described (13:3; 15:1), and it is introduced by İ%oİİİ as in 11:19; 12:3, not by İ¼İµİ,İ± İ,İ±İ...İ,İ½ or by İµİİİİ½ or by İµİİİİ½ İİ±İİ İİİİ... as heretofore. This "sign" is really a İ,İµİİ±İ, (wonder), as it is so by association in Matthew 24:24; John 4:48; Acts 2:22; 5:12. The element of wonder is not in the word İfİ-İ¼İµİİİ½ as in İ,İµİİ±İ, , but often in the thing itself as in Luke 21:11; John 9:16; Revelation 13:13; 15:1; 16:14; 19:20.

A woman (İİİ...İ½İ). Nominative case in apposition with İfİ-İ¼İµİİİ½. "The first â€˜sign in heavenâ€™™ is a Woman â€˜ the earliest appearance of a female figure in the Apocalyptic vision" (Swete).

Arrayed with the sun (İ€İµİİİİµİ²İ»İ-İ¼İµİ½İ- İ,İ½ İ-İ»İİİ½). Perfect passive participle of İ€İµİİİİµİ²İ»İ»İ%o, with the accusative retained as so often (9 times) in the Apocalypse. Both Charles and Moffatt see mythological ideas and sources behind the bold imagery here that leave us all at sea. Swete understands the Woman to be "the church of the Old Testament" as "the Mother of whom Christ came after the flesh. But here, as everywhere in the Book, no sharp dividing line is drawn between the Church of the Old Testament and the Christian Society." Certainly she is not the Virgin Mary, as verse Revelation 12:17 makes clear. Beckwith takes her to be "the heavenly representative of the people of God, the ideal Zion, which, so far as it is embodied in concrete realities, is represented alike by the people of the Old and the New Covenants." John may have in mind (Isaiah 7:14 Matthew 1:23; Luke 1:31) as well as Micah 4:10; Isaiah 26:17; 66:7 without a definite picture of Mary. The metaphor of childbirth is common enough (John 16:21; Galatians 4:19). The figure is a bold one with the moon "under her feet" (İ...İ€İİİ±İ,İ%o İ,İ%oİ½ İ€İİİ%oİ½ İ±İ...İ,İ-İ) and "a crown of twelve stars" (İfİ,İµİİ±İ½İİ, İ±İfİ,İµİİ%oİ½ İİ%oİµİİ±İ), a possible allusion to the twelve tribes (James 1:1; Revelation 21:12) or to the twelve apostles (Revelation 21:14).

Revelation 12:3

3 (AV) And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. {wonder: or, sign} (AV)
3 (IGNT) İİ±İİ {AND} İ%oİİİ {WAS SEEN} İ±İ»İ½ {ANOTHER} İfİ-İ¼İµİİİ½ { SIGN} İµİ½ {IN} İ,İ%o {THE} İİ...İİ±İ½İ%o {HEAVEN,} İİ±İİ {AND} İİİİ... {BEHOLD,} İİ±İİ%oİ½ {A DRAGON} İ¼İµİ³İ±İ, {GREAT} İ€İ...İİİİ, {RED,} İµİİ%oİ½ { HAVING} İİµİİ±İ»İ±İ, {HEADS} İµİ€İ,İ± {SEVEN} İİ±İİ {AND} İİµİİ±İ,İ± {HORNS} İİµİİ±İ {TEN,} İİ±İİ {AND} İµİ€İİ {UPON} İ,İ±İ, İİµİİ±İ»İ±İ, İ±İ...İ,İİ... {HIS HEADS} İİ±İİİ¼İ±İ,İ± {DIADEMS} İµİ€İ,İ± {SEVEN;} (IGNT)

Revelation 12:3 (RWP)

Another sign (ἄλλο σημεῖον ἵνα ἴδωμεν ἄλλα σημεῖα). "A second tableau following close upon the first and inseparable from it" (Swete).

And behold (καὶ ἴδωμεν ἄλλα σημεῖα...). As often (4:1; 6:2,5,8, etc.).

A great red dragon (ὁ δράκων ὁ ῥυτίλος ὁ ἄλλοτερος ὁ ἄλλοτερος ὁ ἄλλοτερος). Homer uses this old word (probably from ἄλλοτερος ἄλλοτερος ἄλλοτερος, to see clearly) for a great monster with three heads coiled like a serpent that ate poisonous herbs. The word occurs also in Hesiod, Pindar, Eschylus. The Babylonians feared a seven-headed hydra and Typhon was the Egyptian dragon who persecuted Osiris. One wonders if these and the Chinese dragons are not race memories of conflicts with the diplodocus and like monsters before their disappearance. Charles notes in the O.T. this monster as the chief enemy of God under such title as Rahab (Isaiah 51:9; Job 26:12), Behemoth (Job 40:15-24), Leviathan (Isaiah 27:1), the Serpent (Amos 9:2). In Psalms 74:13 we read of "the heads of the dragons." On ἄλλοτερος ἄλλοτερος ἄλλοτερος, (red) see 6:4. Here (12:9) and in 20:2 the great dragon is identified with Satan. See Daniel 7:1ff. for many of the items here, like the ten horns (Daniel 7:7) and hurling the stars (Daniel 8:10). The word occurs in the Apocalypse alone in the N.T.

Seven diadems (ἑπτὰ διαδήματα ἵνα ἴδωμεν ἄλλα σημεῖα). Old word from ἵνα ἴδωμεν ἄλλα σημεῖα (to bind around), the blue band marked with white with which Persian kings used to bind on the tiara, so a royal crown in contrast with ἄλλοτερος ἄλλοτερος ἄλλοτερος, (chaplet or wreath like the Latin corona as in 2:10), in N.T. only here, 13:1; 19:12. If Christ as Conqueror has "many diadems," it is not strange that Satan should wear seven (ten in 13:1).

Revelation 13:13

13 (AV) And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, (AV)

13 (IGNT) ἄλλοτερος ἄλλοτερος ἄλλοτερος {AND} ἵνα ἴδωμεν ἄλλα σημεῖα {IT WORKS} ἵνα ἴδωμεν ἄλλα σημεῖα {SIGNS} ἵνα ἴδωμεν ἄλλα σημεῖα {GREAT,} ἵνα ἴδωμεν ἄλλα σημεῖα {THAT} ἄλλοτερος ἄλλοτερος ἄλλοτερος {EVEN} ἵνα ἴδωμεν ἄλλα σημεῖα {FIRE} ἵνα ἴδωμεν ἄλλα σημεῖα {IT SHOULD CAUSE} ἵνα ἴδωμεν ἄλλα σημεῖα {TO COME DOWN} ἵνα ἴδωμεν ἄλλα σημεῖα {OUT} ἵνα ἴδωμεν ἄλλα σημεῖα {OF THE} ἵνα ἴδωμεν ἄλλα σημεῖα {HEAVEN} ἵνα ἴδωμεν ἄλλα σημεῖα, {TO} ἵνα ἴδωμεν ἄλλα σημεῖα {THE} ἵνα ἴδωμεν ἄλλα σημεῖα {EARTH} ἵνα ἴδωμεν ἄλλα σημεῖα ἵνα ἴδωμεν ἄλλα σημεῖα {BEFORE} ἵνα ἴδωμεν ἄλλα σημεῖα {MEN. } (IGNT)

Revelation 13:13 (RWP)

That he should even make fire come down out of heaven (ἵνα ἴδωμεν ἄλλα σημεῖα ἵνα ἴδωμεν ἄλλα σημεῖα ἵνα ἴδωμεν ἄλλα σημεῖα). Purpose clause again with ἵνα ἴδωμεν ἄλλα σημεῖα and the present active subjunctive of ἵνα ἴδωμεν ἄλλα σημεῖα and the object infinitive of ἵνα ἴδωμεν ἄλλα σημεῖα after ἵνα ἴδωμεν ἄλλα σημεῖα. Christ promised great signs to the disciples (John 14:12), but he also warned them against false prophets and false christs with their signs and wonders (Mark 13:22). So also Paul had pictured the power of the man of sin (2 Thessalonians 2:9). Elijah had called down fire from heaven (1 Kings 18:38; 2 Kings 1:10) and James and John had once even urged Jesus to do this miracle

{WONDERFUL;} ἰσχυροί ἄγγελοι, {ANGELS} ἑπτὰ ἔθνη, {SEVEN,} ἑπτὰ ἄγγελοι, {HAVING} ἔθνη ἰσχυροί, {PLAGUES} ἑπτὰ ἔθνη, {SEVEN,} ἰσχυροί, {THE} ἑπτά ἄγγελοι, {LAST;} ἰσχυροί, {BECAUSE} ἑπτά {IN} ἰσχυροί, ἰσχυροί, {THEM} ἑπτά ἄγγελοι. {WAS COMPLETED} ἄγγελοι, {THE} ἰσχυροί, ἰσχυροί, ἰσχυροί, ἰσχυροί, {FURY} ἰσχυροί, ἰσχυροί... {OF GOD.} (IGNT)

Revelation 15:1 (RWP)

Another sign in heaven (ἰσχυροί ἄγγελοι ἑπτὰ ἔθνη ἰσχυροί ἑπτά ἄγγελοι ἰσχυροί, ἰσχυροί ἰσχυροί). Looking back to 12:1,3, after the series intervening. The Seven Bowls are parallel with the Seven Seals (ch. Revelation 6:1) and the Seven Trumpets (chapters Re 8-11), but there is an even closer connection with chapters Re 12-14, "the drama of the long conflict between the church and the world" (Swete).

Great and marvellous (ἰσχυροί ἄγγελοι ἰσχυροί ἰσχυροί ἰσχυροί ἰσχυροί ἰσχυροί ἰσχυροί). ἰσχυροί ἰσχυροί ἰσχυροί ἰσχυροί, is an old verbal adjective (from ἰσχυροί ἰσχυροί ἰσχυροί, to wonder) and is already in Matthew 21:42. The wonder extends to the end of this vision or sign (Rev 16:21).

Seven angels (ἰσχυροί ἄγγελοι ἰσχυροί, ἰσχυροί). Accusative case in apposition with ἰσχυροί ἄγγελοι ἰσχυροί ἰσχυροί after ἰσχυροί ἰσχυροί. Cf. 8:2.

Which are the last (ἰσχυροί, ἰσχυροί ἰσχυροί ἰσχυροί). "Seven plagues the last." As in 21:9, "the final cycle of such visitations" (Swete).

Is finished (ἰσχυροί ἄγγελοι ἰσχυροί). Proleptic prophetic first aorist passive indicative of ἰσχυροί ἰσχυροί as in 10:7. The number seven seems particularly appropriate here for finality and completeness.

Revelation 16:14

14 (AV) For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (AV) 14 (IGNT) ἰσχυροί ἄγγελοι ἰσχυροί ἰσχυροί {FOR THEY ARE} ἰσχυροί ἰσχυροί... ἰσχυροί ἰσχυροί {SPIRITS} ἰσχυροί ἰσχυροί ἰσχυροί {OF DEMONS} ἰσχυροί ἰσχυροί ἰσχυροί... ἰσχυροί ἰσχυροί {DOING} ἰσχυροί ἰσχυροί ἰσχυροί {SIGNS,} ἰσχυροί ἰσχυροί ἰσχυροί... ἰσχυροί ἰσχυροί {TO GO FORTH} ἰσχυροί ἰσχυροί {TO} ἰσχυροί ἰσχυροί, {THE} ἰσχυροί ἰσχυροί ἰσχυροί {KINGS} ἰσχυροί ἰσχυροί, {OF THE} ἰσχυροί ἰσχυροί, {EARTH} ἰσχυροί ἰσχυροί {AND} ἰσχυροί ἰσχυροί, {OF THE} ἰσχυροί ἰσχυροί ἰσχυροί... ἰσχυροί ἰσχυροί ἰσχυροί, {HABITABLE WORLD} ἰσχυροί ἰσχυροί, {WHOLE} ἰσχυροί ἰσχυροί ἰσχυροί ἰσχυροί ἰσχυροί {TO GATHER TOGETHER} ἰσχυροί ἰσχυροί ἰσχυροί ἰσχυροί, {THEM} ἰσχυροί ἰσχυροί, {UNTO} ἰσχυροί ἰσχυροί ἰσχυροί ἰσχυροί ἰσχυροί, {BATTLE} ἰσχυροί ἰσχυροί ἰσχυροί, {OF DAY} ἰσχυροί ἰσχυροί ἰσχυροί ἰσχυροί, ἰσχυροί ἰσχυροί, {THAT} ἰσχυροί ἰσχυροί ἰσχυροί ἰσχυροί, {GREAT} ἰσχυροί ἰσχυροί... {OF} ἰσχυροί ἰσχυροί ἰσχυροί... {GOD} ἰσχυροί ἰσχυροί... {THE} ἰσχυροί ἰσχυροί ἰσχυροί ἰσχυροί ἰσχυροί, {ALMIGHTY.} (IGNT)

Revelation 16:14 (RWP)

Spirits of devils (ἰσχυροί ἄγγελοι ἰσχυροί ἰσχυροί ἰσχυροί ἰσχυροί ἰσχυροί ἰσχυροί). "Spirits of demons." Explanation of the simile ἰσχυροί, ἰσχυροί ἰσχυροί ἰσχυροί. See 1 Timothy 4:1 about "deceiving spirits and teachings of demons."

Working signs (ἐποίησα τὰ σημεῖα). "Doing signs" (present active participle of ποιεῖν). The Egyptian magicians wrought "signs" (tricks), as did Simon Magus and later Apollonius of Tyana. Houdini claimed that he could reproduce every trick of the spiritualistic mediums.

Which go forth (ἐξήλθον αὐτῶν). Singular verb with neuter plural (collective) subject.

Unto the kings (ἐπὶ τοὺς βασιλεῖς). The three evil spirits (dragon and the two beasts) spur on the kings of the whole world to a real world war. "There have been times when nations have been seized by a passion for war which the historian can but imperfectly explain" (Swete).

To gather them together (ἐπιγαθρεύσασθαι αὐτούς). Second aorist active infinitive of ἐπιγαθρεύω, to express purpose (that of the unclean spirits).

Unto the war of the great day of God, the Almighty (ἐπὶ τῇ μεγάλῃ ἡμέρᾳ τοῦ κυρίου τοῦ θεοῦ). Some take this to be war between nations, like Mark 13:8, but it is more likely war against God (Psalms 2:2) and probably the battle pictured in Rev 17:14; 19:19. Cf. 2 Peter 3:12, "the day of God," his reckoning with the nations. See Joel 2:11; 3:4. Paul uses "that day" for the day of the Lord Jesus (the Parousia) as in 1 Thessalonians 5:2; 2 Thessalonians 1:10; 2:2; 1 Corinthians 1:8; 2 Corinthians 1:14; Philippians 1:6; 2:16; 2 Timothy 1:12,18; 4:8.

Revelation 19:20

20 (AV) And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. (AV) 20 (IGNT) καὶ αὐτὸν τὸ θηρίον ἐλάμβανον, καὶ μετὰ αὐτοῦ τὸν ψευδοπροφήτην τὸν ποιησάμενον σημεῖα ἐνώπιον αὐτοῦ, μετὰ οὗτοῦ τοῦ θηρίου ἐπὶ τοῦ ὅπου αὐτοὶ ἐλάβον τὸ σημεῖον τοῦ θηρίου, καὶ οὓς ἐκείνοι ἐβωσολύθησαν τὸ εἰδωλὸν τοῦ θηρίου. καὶ οὗτοι ὁμοθυμαδὸν ἐκείθεν ἐκίθησαν εἰς τὴν λίαν τοῦ πυρὸς ἧενου μετὰ τοῦ θηρίου. (IGNT)

Revelation 19:20 (RWP)

Was taken (ἐλάμβανον). First aorist (prophetic) passive indicative of the Doric λαμβάνω (Attic λαμβάνω). Cf. 2 Thessalonians 2:8.

The false prophet (ἰζ ἰ̄ ἰ̄μῦ... ἰ̄ζ ἰ̄εῖ • ἰ̄ζ ἰ̄τ ἰ̄-ἰ̄, ἰ̄-ἰ̄). Possibly the second beast of 13:11-17; 16:13; 20:10. Charles takes him to be "the priesthood of the Imperial cult, which practised all kinds of magic and imposture to beguile men to worship the Beast."

That wrought the signs in his sight (ἰζ ἰ̄εῖ ἰ̄ ἰ̄μῦ ἰ̄τ ἰ̄, ἰ̄, ἰ̄τ ἰ̄ ἰ̄ ἰ̄μῦ ἰ̄τ ἰ̄μῦ ἰ̄% ἰ̄εῖ ἰ̄ ἰ̄ζ ἰ̄τ ἰ̄... ἰ̄, ἰ̄ζ ἰ̄...). As in 13:14.

Wherewith (ἰ̄μῦ ἰ̄ζ ἰ̄ ἰ̄), "In which" signs.

He deceived (ἰ̄μῦ ἰ̄εῖ ἰ̄τ ἰ̄ ἰ̄μῦ ἰ̄τ ἰ̄). First aorist active indicative of ἰ̄εῖ ἰ̄τ ἰ̄ ἰ̄% . He was only able to deceive "them that had received" (ἰ̄, ἰ̄ζ ἰ̄... ἰ̄, ἰ̄τ ἰ̄ ἰ̄ζ ἰ̄ ἰ̄, ἰ̄τ ἰ̄, articular second aorist active participle of ἰ̄τ ἰ̄ ἰ̄ ἰ̄% , "those receiving") "the mark of the beast" (13:16; 14:9; 16:2; 20:4) "and them that worshipped his image" (ἰ̄, ἰ̄ζ ἰ̄... ἰ̄, ἰ̄εῖ • ἰ̄ζ ἰ̄ ἰ̄... ἰ̄ ἰ̄ζ ἰ̄... ἰ̄ ἰ̄, ἰ̄- ἰ̄μῦ ἰ̄ ἰ̄τ ἰ̄ ἰ̄τ ἰ̄... ἰ̄, ἰ̄ζ ἰ̄...) as in 13:15.

They twain (ἰ̄ζ ἰ̄ ἰ̄ ἰ̄). "The two."

Were cast (ἰ̄μῦ ἰ̄εῖ ἰ̄ ἰ̄ ἰ̄ ἰ̄). First aorist passive Indicative of ἰ̄εῖ ἰ̄τ ἰ̄ ἰ̄% . They fall together as they fought together. "The day that sees the end of a false statecraft will see also that of a false priestcraft" (Swete).

Alive (ἰ̄εῖ ἰ̄ ἰ̄, ἰ̄μῦ). Present active participle of ἰ̄εῖ ἰ̄τ ἰ̄% , predicative nominative, "living."

Into the lake of fire (ἰ̄μῦ ἰ̄, ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄... ἰ̄εῖ... ἰ̄ ἰ̄). Genitive ἰ̄εῖ... ἰ̄ ἰ̄, describes this ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ (lake, cf. Luke 5:1) as it does ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ in Matthew 5:22. See also Rev 20:10; 21:8. It is a different figure from the "abyss" in 9:1; 20:1. This is the final abode of Satan, the beast, the false prophet, and wicked men.

That burneth with brimstone (ἰ̄, ἰ̄-ἰ̄, ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄, ἰ̄μῦ ἰ̄ ἰ̄ ἰ̄ ἰ̄). Note the genitive here in place of the accusative ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄, perhaps because of the intervening genitive ἰ̄εῖ... ἰ̄ ἰ̄, (neuter, not feminine). The agreement is regular in 21:8. For ἰ̄μῦ ἰ̄ ἰ̄ ἰ̄ (with brimstone) see 14:10; 20:10; 21:8. The fact of hell is clearly taught here, but the imagery is not to be taken literally any more than that of heaven in chapters Re 4; 5; 21; 22 is to be so understood. Both fall short of the reality.